



## DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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### Principles of Nature.

#### FAMILIAR SPIRITS.

BY WILLIAM FISHBOUGH.

In the law of Moses, we find the following passages: "Regard not them that have familiar spirits, neither seek after wizards to be defiled with them."—Lev. xix, 31. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."—Lev. xx, 27. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."—Deut. xviii, 9-11.

In accordance with the spirit of these injunctions, it is recorded that Saul, the first king of the Israelites, "put away those that had familiar spirits, and the wizards out of the land."—I Sam. xxviii, 3. Saul himself, however, was subsequently tempted to consult one of these proscribed personages, and, according to the account, obtained an interview with the veritable Spirit of the Prophet Samuel. Of King Manasseh, who reigned in Jerusalem about four hundred years after this, it is recorded, among other of his heathenish practices, that he "used enchantments, and dealt with familiar spirits and wizards," and thus "wrought much evil in the sight of the Lord" (II Kings xxi, 6); but it is said that Josiah, the second king after Manasseh, on discovering the previously lost book of the law, proceeded to reform several existing customs which fell under its prohibition, and among other things that he put away "the workers with familiar spirits, and the wizards."—II Kings xxiii, 24.

These Biblical records clearly prove that intercourse with invisible intelligences existed among the heathen, as well as Jews, of the ancient times. They render it extremely probable that, according to the same spiritual laws, and under similar conditions, a similar intercourse between men and spirits may exist even at the present day; and they thus remove every *a priori* objection to the spiritual claims of the thousands of phenomena of our own times, which can not be accounted for on any hypothesis of material science. The passages referred to, however, are frequently cited as equally prohibiting all intercourse with ultra-mundane intelligences in our own day; and in view of these practical questions which they seem to call up in connection with the spiritual phenomena now current, the inquiries become important: What were the "familiar spirits" of those ancient times? Why were men prohibited in the Jewish law from holding intercourse with them? and what bearing have these prohibitions upon the permissibility of intercourse with spirits in these times? Having been requested to unfold, through the present channel, my views upon this general theme, the following considerations are respectfully submitted.

As the various families, tribes, and nations which sprang up and spread over the earth after the general deluge, were in the lowest state of mental development, their theological conceptions were also correspondingly low. Each individual would form such an idea of an overruling divinity as corresponded with the interior range of his intellect, and with the nature of those exterior phenomena which he was intuitively inclined to refer to divine interposition. Viewing things in an isolated way, and the phenomena of interior and exterior being often appearing to sustain antagonistic relations, they were inclined to the conception of a plurality of divinities as presiding over different departments, and to these divinities they attributed different degrees of dignity and power. Individuals, families, tribes, and nations were thus supposed to have their respective tutelary gods; and these, frequently differing very materially in their natures, were supposed often to sustain those same hostile relations toward each other which existed between their human proteges. A large proportion of these divinities were conceived to be nothing more than the spirits of deceased men; and it was to the most insignificant of these—to such as were attached to the interests of individuals or families, and held open converse with them—that the Old Testament writers appropriated the name of "familiar spirits."

These petty divinities gave their oracles and mandates either through such persons as were in these

times be called "mediums," or by visible action upon an image or statue, or other physical machinery which, by being contrived and solemnly dedicated for the purpose, became the point of magnetic contact between beings in this world and in the other. They were frequently consulted by individuals and families on occasions thought to involve any importance, and their responses were implicitly followed, regardless of any higher spiritual source of instruction. In a similar way were the more dignified and potent divinities, such as Apollo and Jupiter, consulted on more weighty affairs, and especially by kings and governors, upon the affairs of state. If the favor of any particular god was deemed desirable, it was customary to propitiate him by prayers, sacrifices, and various other rites and ceremonies; but all persons recognized the existence of many gods to whom they individually acknowledged no special allegiance. They were unable, in their conceptions, to connect all operations in the human and physical world, under the government of one harmonious divine agency, and they were thus left to naturally suppose that disunity and antagonism among men belonged to the established state of things, from which it was useless to expect deliverance by any unitary and all-governing divine influence.

Low and imperfect in their practical tendencies as were those conceptions, they constituted the first stage in the development of the theological idea. As such, they were infinitely better than no conceptions of divine and superintending influences, and, insensibly pervading, modifying, directing and controlling, the oracular utterances of those human spiritual intelligences which men were disposed to look to as gods, the true God "ruled in the armies of heaven and among the inhabitants of the earth," and caused such a convergence of all general tendencies as would at length ultimate in the development of his infinitely wise purposes, and in the establishment of his own recognized and more obvious dominion among men.

It was because this first and lowest stage of development of the theological idea was the best that humanity was then capable of receiving, that the worship of a plurality of gods was not prohibited until the issue of the law of Moses, and then was only prohibited to the Israelites. I am fully prepared to believe that Abraham was called forth from Ur of the Chaldees by an authoritative impression from a Source infinitely higher than a Mars, an Apollo, or a Jupiter. Still he was expressly called the God of Abraham, and subsequently also of Isaac and Jacob, and of all their posterity, in contradistinction to the gods of the heathens. These latter appear to have been recognized, especially in the earlier books of the Old Testament, as real and not merely imaginary beings; and it is clearly intimated that they were even subject to judgments and chastisements, as inflicted by the God of the Jews. (See particularly Exodus xii, 12; Numbers xxxiii, 4.)

Until the transition from the first and lowest stage of the theological idea was complete, and the second and Jewish stage was finally and authoritatively introduced, the worship of the gods of the heathens does not seem to have been considered as a very heinous offense even by the patriarchs and their descendants. Thus the intercourse of Jacob with his spouse Rachael, before leaving the house of Laban, does not appear to have been so tempered with exclusive zeal for Jehovah as to impress Rachael that on her departure she must not take with her the images of her father's family gods. It is not said that Jacob rebuked her on finding these in her possession; and it was not until some time afterward, and when he had received a command from Jehovah to "arise, and go up to Beth-el, and dwell there, and make there an altar unto God," that he commanded his household to "put away the strange gods" that were among them.—(Gen. xxxv, 1, 2.) The clamors of the Israelites in the wilderness for the making of a golden calf (an image of the bull Apis, worshiped by the Egyptians), and the readiness of Aaron to comply with their wishes, favors the suspicion that while dwelling in Egypt they had long been accustomed to the religious worship common in that country, and concerning the indulgence in which there are no recorded prohibitions.

But the Israelites were now to be completely elevated above this first and lowest stage of the theological conception, and weaned from all the rites, ceremonies, and other practices peculiar to it. Consequently the very first mandate of the law that was proclaimed from Mount Sinai was, "Thou shalt have no other gods before me." A system of theology was subsequently unfolded for the special use of the Jews, which every candid person will acknowledge was incomparably superior to the highest form of heathenism. But even this second stage of the theological conception was far from being perfect, and hence, by

its types, shadows, and prophecies, it constantly pointed to something higher; and this was realized in that divine manifestation made in and through the person of Jesus Christ and his gospel.

In order more fully to illustrate this order of progression, and to show the importance of preserving each subsequent and higher stage of development from degenerating into the previous and lower, it would, perhaps, be well to extend the range of our analogies. In my recent work, entitled "The Macrocosm and Microcosm," etc., I showed that creation has ascended from its origin to its ultimates, and from its lowest to its highest developments, by a series of ascending gradations, as distinct from each other as the different steps of a ladder; that each ascending gradation in the system as a whole, received its constitution and form by virtue of a breathing of vitalizing and energizing influence from the Divine Spirit, into the properly prepared materials evolved from the previous scales of creation, and that this divine influence thus breathed into each scale, becomes the inhering and perpetually subsisting soul of that particular scale, by the dynamic agency of which it discharges all its appropriate functions: that the divine influence, for example, flowed into previously prepared cosmical materials, and now exists in them, in the degree of the force of gravitation and its correlative forces; that the divine influence flowed into, and became embodied in the mineral kingdom, in the degree of chemical affinities; that in a similar way a divine embodiment occurred in the vegetable kingdom and each of its component forms, in the degree of vegetable life; also in the animal kingdom it occurred in the degree of animal life; and in the race of animalized, disunited, and sinful man, it occurred, and now exists, in the degree of that particular stage of the creative process. It was shown, however, that in neither of these systems, nor in all of them together, does God yet exist personally as God; for only the perfectly pure, unperverted, and sinless man, or what is the same principle, the perfectly pure, unperverted, and sinless human society, nation, or race, or the combination of all perfected races, natural, spiritual, and celestial, existing in all planets and heavens as one man, can constitute a suitable temple for the indwelling of the personal Divinity in the entirety of his harmoniously combined and unperverted qualities. But in each ascending creation, it seems to have been the object of the Divine Being to embody more and more of himself, until the development of a suitable form and continent of his full personal nature, which is pure Love, acting through Wisdom.

Now this progressive ascension of creations and providential dispensations by which God finally attained to the evolution of a form in which he might dwell and act in all the unperverted qualities (though not all the quantity) of his Being, proceeded, also, through a series of successive degrees in the mental and religious unfoldings of man; and these degrees, in their most general aspect, are represented in the Heathen world, the Jewish world, and in the Christ, and all who are one with him. As the Divine essence and influence is embodied in the lower stages of creation variously in the form of gravitative force, chemical affinities, vegetable life, and animal life, with all their respective parts and varieties, so in the lowest stratum of the mental creation, a corresponding degree of the Divine is embodied in those germs of truth which lie at the basis of the theological conceptions of heathendom; in the next, or Jewish stratum, he is embodied in the idea of one omnipotent Sovereign, which was the highest idea which the Jewish stratum of mind could be made to receive; but in the Christian stratum alone, he was embodied fully as himself; viz., as a Universal Father, and a Being of pure and boundless Love. Excluding, then, from the remark all factitious and merely man-originated developments of thought, it may be said that Heathenism, Judaism, and Christianity are all divine institutions, but each one in its particular place and degree, even as the same may be said of the mineral kingdom, the vegetable kingdom, the animal kingdom, etc.

We are now prepared to perceive clearly why habitual dealings with "familiar spirits" were divinely prohibited in the Mosaic law. It was simply because those spirits, when consulted in those days, were uniformly consulted as petty divinities, and because dealings with them as such, were incompatible with that higher stratum of theological conception that was then to be unfolded, in which Jehovah, as the one and only Sovereign of heaven and earth, declared "I will have no other gods before me." Had the Jews been permitted to involve themselves with those petty divinities, they would undoubtedly have remained heathens, and all the benefits of the new and higher dispensation would have been lost.

But were the Jews prohibited unqualifiedly from

holding communication with spirits? I answer emphatically, No; and will proceed to sustain my position, by proving that that class of beings called angels, with whom their patriarchs and prophets frequently held interviews, were not only spirits (as they are acknowledged to have been), but even human spirits. But we have room for only a brief summary of the existing proofs of this point. Thus the three angels who visited Abraham, while dwelling upon the plains of Mamre, were expressly called "men."—Gen. xviii, 2. Thus also the supermundane intelligences who visited Lot previous to the destruction of Sodom, were called both "angels" and "men."—Gen. xix, 1, 12. The prophet Zachariah speaks of a celestial apparition which appeared "among the myrtle trees," and which he expressly calls both a "man" and an "angel," (Zech. i, 8-11; ii, 1-3,) and the prophet Daniel applies the same cognomens interchangeably to the celestial visitants who appeared to him on several occasions. The last chapter of II Macabees contains an account of an appearance of the Spirit of Jeremiah the prophet to Onias the high-priest, in a form and office belonging only to angels; and much in the same form appeared Moses and Elias to Jesus at the time of his transfiguration. But what is, if possible, still more conclusive upon the point, is the following: after St. John had seen the wonderful visions, and heard the sayings, which are recorded in the apocalypse, he says that he fell down to worship before the feet of the angel who showed him those things. Then said the angel, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."—Rev. xxii, 8, 9. If, as is here distinctly asserted, this angel was the spirit of one of the old prophets, then there is nothing to exclude the presumption, favored by the nature of things as well as by numerous other passages, that all angels are in like manner but the ascended and purified spirits of men, which, as the term "angel" implies, are sent as messengers to this world.

In holding communication with angels, therefore, the Jewish patriarchs and prophets held communication with human spirits; and this was considered perfectly legitimate, simply because those angels, unlike the "familiar" or "pythonic spirits," did not, as petty divinities, come in their own name, but in the name of God, and with messages encouraging the worship and obedience of him alone as the Dispenser of good, and the Source of truth.

The bearing of the Mosaic law upon the permissibility of spiritual intercourse at this day, will now be perfectly obvious. The practice of consulting with "familiar" or "pythonic spirits," for selfish and ambitious purposes, or of seeking their instructions as ultimate and absolute authorities, without any reverent regard to the will of that God who is cognizant of all our acts and thoughts, and to whom men, spirits, and angels, are all subordinate, is just as heathenish and damnable now, as it ever was. There can be no possible objection, however, even according to the Mosaic law, to our conversing with the spirits of our departed friends, or with any spirit, however high or low, so long as we regard them as mere fallible men, not receiving their data for ultimate authority, or, in any degree, giving them, in our minds, the place of God. Nay, as high and pure spirits may as easily approach us as low ones, provided we render ourselves worthy of their visitations, this new spiritual unfolding may be made to us the vehicle of the most high and holy instructions and influences; and considered in this light, it is our duty to study and conform to its laws, and develop its resources; but on the other hand, extensive and varied experience prompts me to submit, that, as a general rule, people should not meddle much with this affair, unless they can approach it with a cautious, conscientious, and deeply and wisely religious spirit. In the absence of these qualifications for spiritual communion, one who abandons himself to a free indulgence in it, will be extremely liable to be led into the vain belief that he is a very great man, or that he has a wonderful "mission" to perform, or into other errors and extravagances equally discreditable to himself and to the cause; and will probably end by abandoning the whole thing in disappointment and disgust.

For the Spiritual Telegraph.

#### MISSION OF THE NEW REVELATION.

Not since the completion of the apostolic age has there been so important and instructive an era as the present. Since St. John, in the isle of Patmos, was in the spirit on the Lord's day, it has not been supposed possible for any one to see, or speak with, the spirits of the departed. With the extinction of the biblical lights, and the closing of prophetic eyes, it was thought had passed away from earth the means of further Divine revelation, to be restored to man

again only beyond the tomb. Such has been the doctrine of the church—such the teaching of all its branches whether orthodox or heretical, and however much they might asperse and persecute each other, they have been unanimous in characterizing as of stupidity or of the Devil every phenomenon that tended to suggest the possibility of communing with the departed spirits of earth. The bigotry and intolerance, not only of the church, but of the literati of the past, have prevented alike the acquisition and preservation of facts upon spiritual experiences, and investigation into the philosophy of biblical inspiration. The effect of this has been to drive a vast number of the very best minds to the adoption of a purely material philosophy in religion and metaphysics. But here, as elsewhere, truth and philosophy are found to be the handmaids of virtue and religion. That the phenomena which form the basis and theme of the Bible, so far as they are at all credible, were not miraculous, is susceptible of easy demonstration. It follows as a natural and necessary consequence of the unity and harmony of the attributes of Deity. God could only act in the exercise of all his attributes and hence could never overrule or go counter to any of his previous acts. Everything in nature is but an expression of Divine will, every revelation, every law of mind, all physical changes are events happening in pursuance of Divine will or universal law. No event in harmony with the law of nature can be opposed to any law or order of nature. Hence a miracle, which supposes a suspension or transcending of the law of nature, is a solecism and can not exist. We look then within the sphere of natural causes, natural philosophy, for the explanation of all phenomena. Did the Prophets and Apostles commune with angels? Did they hear the voice of God? *A priori*, it may certainly be shown that God speaks to every one. Not with the audible voice, but he approaches the soul so that His presence may be perceived by all those who seek to know and feel it. We are the work of his hand, the result of his creative power, the subject of his law, the object of his superintending providence, and therefore, whether we will or not, we must sustain a direct relation to his being, and it is a question for each man whether he will harmonize himself to God and thus enjoy the beatitude and guidance to which Nature is heir, or whether he will estrange himself from the fountain of Wisdom. All then as well as ancient Prophets may so live as to learn of God. So likewise we doubt not prophets communed with the spirits of those who had lived on earth. On one occasion we are told that when one would have bowed down and worshipped a celestial visitant, the spirit said to him, "See thou do it not for I am of thy brethren the prophets." If then it be admitted that those biblical writers saw and talked with spirits, it must have been in pursuance of some general and universal law of mind, and if so the same phenomena may be again repeated by assuming the same relations and conditions. Assuming it to be so, that after death we are to live again and forever, there is everything in the nature of things to enforce the probability of our perception of, and converse with, those of the human family who have advanced to that stage of being. They are with us a part of the same family of God, affiliated to us by all the ties of an identical nature. If we are formed for a continued and ever-continuing existence, our present organization must contain all the elements of its future manifestation, all the germ of its future unfolding. Also the future life must be in entire harmony with the present, and the principles of being and action in each homogeneous with the other. The particular theater of life and activity may be as different from the present, as the scene and subject of the philosopher's investigations from the amusements of boyhood, but the peculiarly human and mental powers must be the same. There must exist the same capacity for love and hate, for benevolence and malignity, for the acquisition of science, for studying the laws of God's government and the manner of His existence. If we do not thus carry on with us the essential attributes of ourselves, and preserve the identity of our consciousness and capacities, the new life would not be the continuation of the present, but a transmuted life, which is equivalent to annihilation. We being there with those of mankind who have laid off the body, of the same attributes and elements and living in harmony with one system of general law, must have with them harmonious points of contact, and conditions of reciprocal perception and communication. This point of contact, these conditions of mental interchange, were occupied by prophets and apostles, and as they are natural conditions they may be occupied again. So we see that communication with spirits is in harmony both with elementary natural principles and with the experience of biblical writers, and it is probable that the best clairvoyant experiences in spiritual things among us are about on the sound plain with those of biblical writers.

\*Farmer, in his treatise on demons and the worship of human spirits, has proved this point beyond a doubt.



How shall we attain this state? This question is answered by one of the greatest of Spiritual teachers. "Blessed are the pure in heart for they shall see God." It is not a partial gift bestowed upon favorites. It is an attainment to be enjoyed in some degree by all who seek it in the right way. To be pure in heart, in body, in habit, are the conditions requisite to useful attainment in spiritual unfolding. This is as true in philosophy as it is in experience. The spiritual faculties being of the interior and finer nature, can not be active when the body is gross and the mind depraved. It is the experience, too, of all who have achieved a high state of spiritual attainment, that they must keep the mind pure and equable and the body in an unobscured condition. The prophets were in the habit of using the most simple diet, and practicing long fasts; so should, perhaps in a less extent, all of us. In this also is shown why the kingdom of heaven seems to have approached nearer to us than to our fathers. There has been during the past and present generation a rapid transition from the grossness of purely sensual life, to the exercise of more refined, moral and intellectual tastes and faculties; a transition from the asceticism of theological and political tyranny, to the recognition of fraternity and equality among men. The former doctrines actualized themselves in gloomy and morose institutions of church and state; colleges, monasteries, convents, despotisms for mind and body. The latter doctrines manifest themselves in benevolent enterprises for the relief of all sorts of human infirmity; republican institutions, liberal international relations, asylums for the deaf, dumb, blind, insane, for the aged and for the orphan; societies to suppress war, intemperance, slavery, licentiousness, and institutions for universal education. These are but so many indexes on the highway of humanity, showing their progress to a universal brotherhood. As we rise higher and higher in the scale of being, we approach nearer to God and to the spirits of the just above us. As we remove our thoughts and affections from the sensual bodily instincts, and exercise our moral and intellectual natures, we assimilate ourselves more and more to the nobler and higher relations that exist between mental beings. Increasing knowledge and goodness among men has drawn them nearer to the pure spirits of the upper sphere—it has enabled them to approach nearer to us. Only those having likeness and affinity can happily associate together; and not until mankind would delight in the wisdom and loves of the angels, could they approach and be with or instruct us.

Mind like the magnet attracts forces in sympathy with itself; and when the mind aspires to knowledge, wisdom and purity, beings of such quality hover round and impress and guide. So too perhaps it may be, and upon principles we should be led to expect, that the polluted and depraved of earth would attract influences around them from spirit-spheres who would not aid them to be just or wise, and whom to see or communicate with more directly would be no boon.

Certain it is that the vicious and impure can not enjoy either in this life or hereafter the felicities that flow only from a cultivation and exercise of the benign and ennobling attributes of humanity, and he that most cultivates them and affiliates himself to God, will enjoy the nearest communion with the Divine mind and with minds of the upper spheres in harmony with His.

In the spiritual experiences of the present day we see the fruit of the progress of the past, and the promise of yet better things beyond us. They come to us as the reward and the incentive to well doing. They come as the presage of a new dawn which nothing less could effect. The intellect of men had so long been taught in schools of materialism; or worse; in schools of absurd spiritualism, that for the want of a rational system and congruous facts in spiritual philosophy, they were become disposed to eschew all belief in a future life and in a superintending God. As a natural corollary they would deny responsibility to the principles and rules growing out of those relations. No greater incentive could be given to virtue, and all manifestations of probity and benevolence, than the conviction that we are to live forever and that the character we form here will mold our destiny for an indefinite period hereafter. Let it be appreciated that our whole life is open to the inspection of the loved ones departed, that the character formed, the affections cherished, the principles espoused here, go on with us to the land of spirits, and mankind can not do otherwise than so live and construct character as to prepare themselves for the highest enjoyment during every stage of existence. Man concludes upon his course of life from the knowledge he may have of his own nature and the results of his acts; and if in these calculations important elements are left out, he can not act otherwise than in conflict with his nature. If he has not learned that selfishness depraves his mind he will yield to it under inducement to do so. If he has not learned that all mankind are his brethren he will live at war with them and thus accomplish his and his own misery. If he has not learned that he is a child of God, and that his highest good is in communion with him, and in a mental and moral life in harmony with his being, then he will be likely to live in disregard of those relations, and suffer the darkness and moral death consequent thereon. The man whose best delight is in the indulgence of his passions argues well when he says "let us eat and drink," if he believes that he shall die to-morrow. If man's existence were limited to to-day and to-morrow or to earthly life, he might well fill up the brief period with a gratification of those passions and ambitions that pertain to it alone. He believes that his sun shall go down in darkness and oblivion, why then should he not indulge the caprice and the desire of every fleeting hour. True his calculations fail for the present even, and the fairest fruit turns to ashes on his lips, and for the reason that his life is no more in harmony with his present than his future moral relations. And whose professed creed it is that God is their father such, in fact, is the life of almost all, even of those and mankind their brethren, with whom they are traveling to a future world. Not one of a myriad of them so believes his doctrine as to act upon it. They do not buy, and sell, and bargain, and vote with reference to their God and their brother. In reality they do not believe that either exists. We have a great deal said in pulpits about the depravity of the heart that allows men to go on in wickedness, when told of their responsibility to God and their future state. But it is not at all strange they do thus. They do not believe the preacher's story and of course will not act upon it. For the want then of a knowledge of their relations to God, to each other, and to the future, mankind are immersed in moral iniquity, social hostility, and spiritual darkness.

ness. The world is filled with errors fatal to peace and love. Each man is a Cain, saying, "Am I my brother's keeper?" They look forth to the future, and a cavernous abyss all sombre and rayless lies before them. To illuminate this darkness, to disperse this social hostility, to cleanse this moral impurity, to point mankind to the bright and glorious future before them, is the moral mission of the Spiritualism of to-day. It supplies to them the evidence of their own dignity and destiny, being no less than the sons of God and heirs of immortal life; an immortal life of enterprise, of activity and felicity, not an endless dream, a fantastic reverie. It shows them the fraternity of man, the mightiest lesson for human practice in the catalogue of earthly duties; a fraternity that not only recognizes the right of each one to enjoy undisturbed the bounty of God in himself and the surrounding world, but the duty of each to execute practically the command "love thy neighbor as thyself," to seek for his happiness; to labor for his weal; to sacrifice for his good; to toll for his elevation, and to bear with his infirmities. In this the angels are affording us illustrious examples. The bright and glorious ones who have spent ages in expanding their own minds and in the enjoyment of celestial bliss, are bending their brows to us and reaching forth their hands to lead us upward to the temple of God. They claim fraternity with us and shall we not extend it to each other? They are to us the messengers of peace, of wisdom and of love, and shall we not be the same to others?

It is the mission of the spiritualism of to-day to restore to mankind the conviction that there is a living God, and that He is the center and circumference of the moral universe; that his will is the abiding law of all his creatures—not an austere enactment—but a happy provision for harmonious life with all the works of his hand; that his attributes are reflected in our own nature, that we may approach the Divine Beneficence as child to parent, and become affiliated to the Most High.

It is the moral mission of the new revelation to bring man into active and appreciative nearness to God—that he may so have his understanding opened and enlarged that the thoughts of Deity which vibrate through the universe shall have a voice in his soul, and be heeded there as well as in the breasts of seraphs; that the interior nature of man, while on earth, shall be so developed and progressed that he may commune at will with spirits of the higher spheres and range with them throughout their spirit-homes.

Out of characters thus formed among men will arise the perfect structure of human society. The law of God will become the law of man. No organized constraints in the shape of governments, communities or societies, but the law will be written in their hearts and the delight of all will be to follow its dictate. So shall the kingdom of Heaven come on earth, and the morning stars again sing together, and the sons of God shout for joy.

D. P. L.

March, 1853.

#### Respecting Authority.

Professor Bush says, in his *Repository* for April, p. 188, that "Swedenborg is a supreme and final authority with him in regard to all things of the invisible world, its laws, its arcana, and its doctrines."

Now as by Swedenborg is doubtless meant his theological writings, it seems fair to infer, that the discrete sense of the word, which Swedenborg was perceptive of, is to the Professor "a supreme and final authority" in regard to all things of the spiritual world. And according to the plain teachings of Swedenborg, there are three distinct or discrete senses or readings of the word, viz: the literal or natural sense, the spiritual sense, and thirdly, the celestial sense, and that these three senses of the word correspond to the three discrete degrees which constitute the mind of man:

And that those in whom only the spiritual *natural* degree of the mind is open, or that degree which the literal sense of the word corresponds to, are perceptive of the truths of the word only in its literal sense, and to all such the literal sense of the word is a "supreme and final authority in regard to all things of the invisible world."

And those in whom the second, or *spiritual* degree of their minds is open, are perceptive of the truths of the word in its spiritual degree; and the truths of the word, of that degree or sense, are spiritual rational truths, and hence the word in its spiritual or truth sense, is to those who are perceptive from that plane or degree "a supreme and final authority in regard to all things of the invisible world, its laws, its arcana, and its doctrines." It is this spiritual sense of the word that Swedenborg was a servant of our Lord in opening to us; hence it is that Swedenborg is a supreme and final authority to all those perceptive plane is no higher than the Swedenborgian reading of the word.

And those who have the *celestial* degree of their minds open, are perceptive of the truths of the word in its celestial sense or degree, and the truths of the word in that degree or sense, are truths intellectual; hence the word in its celestial or intellectual sense is to those who are perceptive in that sense, "a supreme and final authority as to all things of the invisible world, its laws, its arcana, and its doctrines." To this I may add, that the celestial sense of the word does not deny the Swedenborgian reading of the word, but illustrates it, making it meet the progress of the celestial in the natural.

That there is a class of men in the church answering to each of these three different discrete readings of the word, is well known; each class perceives the same thing in a degree of light discrete from each other, which is the cause of their misunderstanding each other, and makes them appear to be in opposite senses of the same thing, and hence they often dispute, and sometimes gnash their teeth at each other.

As said above, one of these three classes see "the supreme and final authority" as to all things in the literal sense of the word; another class sees the same "supreme and final authority" in the particulars constituting the spiritual sense of the word. And the third class see the "supreme and final authority" as to all spiritual things only in the illustrating singulars which constitute the highest or inmost or celestial sense of the word.

Let it be said here, in connection with what is said just above, that Swedenborg's plane of perception could have given to him perception of the particulars only of the correspondences, which constitute the literal sense of the word, and could not have given to him a perception of the illustrating singulars which constitute a higher plane than that which he perceived from, because this higher plane is that of angelic perception, which he was not in, as he often states.

And I may further add, as bearing upon the subject, that to be in the memory of the particular things which Swedenborg gives and in the reasonings thence, is to be in the literal sense of Swedenborg and in the rational thence, and not in the spiritual or internal sense of what he says, and the spiritual sense explaining Swedenborg's particulars is the celestial sense of the word, in this sense or plane the Lord is the illustrator, and they who are illustrated from this plane see the Lord as the "supreme and final authority" as to all spiritual things.

ZKL.

### SPIRITUAL TELEGRAPH.

S. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, APRIL 30.

ALL BEING FREE, EACH MUST ANSWER FOR HIMSELF; AND WHERE NO INSTRUCTIONS ARE IMPOSED, NO ACCOUNTABILITY WILL BE ACKNOWLEDGED.

#### CLOSE OF THE VOLUME.

It will be perceived that the present issue completes the first volume of the TELEGRAPH. A year has passed away and its records are enrolled in the archives of eternity. There, and in the depths of the thoughtful spirit they shall live as immortal memories. Rapid—more rapid than time itself—have been the changes which time has wrought, and as the shifting scenes have passed before us, our effort to catch the fleeting shadows and to embody the sensuous images of living thoughts and deeds have not been all in vain. The columns of this paper present a transcript of much that will hereafter serve to interest the curious, to instruct the ignorant, to strengthen the wavering and to comfort the desponding. The year that is now closing upon us has witnessed the resurrection of a great multitude from the death of unbelief and sensuality, to a new life and a living consciousness that the soul and its relations are veritable and divine realities. This no candid man who is acquainted with the subject will venture to deny, and to insist that a movement which has accomplished this is either insignificant or useless is to dishonor the truth and to abuse our own consciences.

It is not denied that there have been local and personal consequences of this movement which are greatly to be deplored. The revolution in the public mind has been so rapid that some have lost their balance, and the benevolent soul must lament the incidental evils which it has not the power to avert. But every revolution, whether created by a hatred of physical oppression or a love of Spiritual freedom, has its hapless and unhonored victims as well as its glorious martyrs. The truth not unfrequently finds the conditions essential to its growth among the ashes of its heroes, and the scene of its triumphs is often rendered unspeakably solemn by the wreck of hope and life. Unnamed and unnumbered thousands have fallen, in different ages of the world, to consecrate the victories of divine truth and human liberty. It is a mournful condition, but it is surely not ordained by us. That we, as the conductors of a public journal devoted to the interests of Spiritualism, are in any way responsible for its incidental evils we *boldly deny*, and we are ready, this moment, to abide the ordeal of the most searching analysis of our words and actions.

The TELEGRAPH has treated the whole subject from the beginning with great calmness and deliberation, thus seeking to quiet all undue excitement and to promote a calm, rational and scientific investigation of the facts. To this end we have freely opened these columns to all who proposed to account for the mysterious phenomena on purely natural principles. We have published what they had to say and our readers have judged for themselves. Moreover, to the credit of Spiritualists, be it spoken, they have cordially approved of this course, and have respectfully considered what has emanated from their opposers, neither withdrawing their patronage nor indulging in any hasty fits of passion. Our columns are still open to the church and the world, and their representatives are invited to disprove the facts and overthrow our philosophy if they can.

In the meantime we have no organized instrumentalities for propagating Spiritualism—we require none. The cause contains within itself the elements of its own growth. The old theological fabrics may demand a sort of *spiritual protective tariff*, which may operate to the exclusion of other views, but the TRUTH will make its way without such aids and defenses. We protest against the flagrant injustice and obstinate stupidity which ignorantly or maliciously, as the case may be, strives to fasten on us the responsibility of all the folly, fanaticism and insanity which may incidentally occur. How, we have a right to demand, are we responsible? We do not *make the facts*, we only *record* them, for which posterity will thank us when the press and the pulpit have exhausted their epithets and the coarse execrations of a bigoted and cowardly sensualism are hushed forever. We repeat the question, wherein are we accountable? The TELEGRAPH did not create the Spiritual movement, but the movement *did create*

the TELEGRAPH, and is giving birth to other similar papers in all directions. In the life and power of this movement we also live and act, at least in the exercise of our present function, and here, with the blessing of Heaven, we may remain and act for some time to come, making an honest record of the facts that occur, and fearlessly uttering our convictions to the thousands who will listen regardless of the world's bitter mockery. We are surely in no danger of being allured from this post of duty by the winning speeches and polite manners of our opposers, and we have calmly resolved not to be driven from this ground, though the anathemas of the opposition be louder than the "seven thunders" of Patmos, and the vials of its wrath more terrible than the plagues of the Apocalypse.

Our words on this occasion are not prompted by a morbid mental action. They are neither the offspring of an easy credulity nor of excited passion. We speak from a settled conviction and, we devoutly trust, with a righteous purpose. Let the friends of this cause act wisely, be firm, avoid all acrimonious disputations and every species of fanaticism, and all will be well. The spirit of Peace will breathe over the angry elements and they shall be still.

#### THE PUBLISHER'S STATEMENT.

It will be seen that this number of the SPIRITUAL TELEGRAPH completes the first Volume, and with its issue terminates my engagement, made one year ago, to publish the paper weekly for one year, whether it paid or not, and to forward it to the address of all persons who should be pleased to comply with the terms of subscription. I further agreed, on condition that its receipts should exceed the disbursements, to increase its issue, to enlarge the size of the sheet, or to reduce its price, so as to graduate the terms to the standard of its actual cost, to the end that every subscriber might receive all the advantage which might be derived from the expenditure of his money.

When I engaged in the enterprise I apprehended that the year might close with a much larger deficiency than now appears; but during the first eight months of the year the subscriptions came in so rapidly as to inspire the hope that no loss would be sustained. Accordingly, a much larger number of copies were printed weekly than were required to supply actual subscribers, in the expectation that they would be wanted to supply orders before the end of the year. But toward the close of the volume the number of new subscriptions was less, as is usually the case with all periodical publications—many persons delaying to order the paper till the commencement of the new volume—and it now appears, from the subjoined statement of its financial affairs, that there is a balance against the paper.

I have used a superior quality of paper for the TELEGRAPH, and the sheet has been filled with original matter. The size of the paper has been inadequate to the publicity of the numerous facts and speculations of its friends, which have been deemed worthy of record, and for this reason, especially, I have not felt authorized to occupy much space with advertisements which might have been a source of income, possibly sufficient to nearly meet the existing deficit. As the TELEGRAPH has been thus almost exclusively occupied with reading matter, the expense of composition has been greatly increased, and its current receipts have been correspondingly diminished.

Here the attention of all who are interested is respectfully invited to the following statement of the receipts and disbursements of the TELEGRAPH, during the first year of its publication, beginning with number one and terminating with the present issue:

May 7th, 1853.	Dr.
To amount paid for Type and Fixtures,	\$ 388 86
" " Paper,	2761 07
" " Composition,	1079 78
" " Printing,	730 38
" " Folding, wrapping, etc.,	180 00
" " Clerk,	468 00
" " Rent,	305 00
" " Editorial and other intellectual labors,	1067 00
" " Books, etc.,	51 89
" " Wrapping paper,	24 45
" " Engraving,	100 00
" " Stamps,	38 24
" " Circulars,	28 00
" " Cartage,	22 00
" " Coal, etc.,	4 00
" " Advertising,	309 78
" " Sundries,	60 62
Total Debit,	\$7,588 98
May 7th, 1853.	Cr.
By amt rec'd from Subscribers,	\$5,278 47
" " Agents,	1,815 10
" " for Papers, in Store,	100 00
" " for Advertisements,	82 24
" " Advertising our Public's,	100 00
Estimate value of Type and Fixtures,	125 00
" " Paper on hand,	70 00
Total Credit,	\$7,070 81
Deficit, (Errors excepted,)	\$518 17

From the foregoing it will be perceived that the balance to the credit of the Publisher is \$518 17. We have endeavored to practice a rigid economy on this balance would have been larger. With a view to economize the services

of clerks we have heretofore omitted giving receipts, and have been accustomed to discontinue the paper at the expiration of the time for which payment was made, without writing to the subscriber that his subscription had terminated. A few persons may have misinterpreted this circumstance to our injury, but we trust that this reference to the subject will suffice to satisfy all that any seeming want of courtesy in this respect, manifested toward the patrons of the TELEGRAPH, must be attributed to the prudence with which we have been constrained to husband its affairs.

I have still on hand a few complete files of the paper, which will be bound in a substantial form and offered for sale at \$3 per copy, in order, first, to afford an opportunity to those who may desire to bear a portion of this loss, and, secondly, to enable the purchasers to provide themselves with this invaluable record of whatever has been accessible to the public, respecting Spiritual intercourse, during the past year. The odd numbers still remaining in the hands of the undersigned will be furnished to subscribers, to complete their files, or they will be forwarded to whoever will pay the postage and distribute them gratuitously. The contents of the paper never will be old or uninteresting to those who are not familiar with the subject to which it is devoted.

That the TELEGRAPH has subserved an important purpose, we are abundantly certified by its numerous friends in all parts of the country. It has contributed to fasten conviction on the skeptical mind; it has strengthened the wavering in the hope of immortal life; it has consoled the afflicted, and imparted a sweet consolation to the poor and the bereaved. But the benefits it has conferred are too palpable to require a specific enumeration in this connection, and they afford an invaluable recompense for the loss sustained, and for our personal services of which we make no account.

I had business enough before embarking in this enterprise, and was induced to commence the publication of the TELEGRAPH solely with the view of promoting the truth. And now to relieve myself in part of the responsibility of this new business the Editor, who has hitherto devoted himself unremittingly to the difficult and laborious duties of his department, will hereafter be equally interested with me in the responsibilities and the results of this enterprise. To meet the increasing demand for information respecting the state of the cause, we have been obliged to increase the size of the paper more than one third and have, necessarily, raised the price to \$2 per annum.

And now, friends, we have but a word more—our earnest word—we are determined to GO ON, AND WE CONFIDENTLY RELY ON YOUR WILLINGNESS TO PROMPTLY SECOND OUR FURTHER EFFORTS, in such a manner as to preclude the possibility of loss in the future.

CHARLES PARTRIDGE.

#### SPIRITUALISTS' READING ROOM.

On the first of May we shall remove our Office and Books to No. 300 Broadway, (second story,) a few doors above the Park, where we shall have a pleasant READING ROOM, and our friends, in the city and from the country, will find it an agreeable place to pass a leisure hour. We shall keep complete files of all the Spiritual papers and magazines, and also files of the more important religious and secular journals that may be received on exchange, and the Room will be open, at all hours during the day, to all friends without charge.

TO SUBSCRIBERS.—Our patrons will please bear in mind that their subscriptions, for the most part, terminate with the present issue, and that now, agreeably to our terms, we must await their further orders. Earnestly soliciting their continued patronage and influence, in the further dissemination of the principles to which the TELEGRAPH is devoted, we remain, in the fellowship of a living faith.

H—, who wrote us *anonymously* a few days since, is informed that authors are accustomed to publish their works in book form, whenever they prefer to do so, and hence it is not our prerogative to decide that Mr. Beecher's Report shall be published in the columns of the TELEGRAPH, so that H— may obtain it for less than it is worth. Should H— take the time to write a book, would he insist on our infringing his copyright, by giving it away without his consent? Does he paint pictures on such terms? i. e., does he allow other people to give them away at pleasure? If not, others may very properly wait for H— to commend his precepts to their acceptance, by a *practical example*.

#### EXPERIMENTS AND EXPERIENCES.

EPISTLE XI.

Cloud Spirits—Their Character and Agency.

To H. H. HALL, Esq., N. Y. City.

My very dear Friend: "Infernal" is a word of purely modern significance and origin, of purely modern invention. I might say; and the phrase "infernal spirits," used by yourself in a late letter to me, and by others very frequently in common conversation, has nothing corresponding with it in any ancient

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work either reliable or inspired. An infernal spirit, in the usual acceptation, is an absolute fiend—an imp of perdition, unutterable and interminable—a being abhorrent and absolutely malignant, vile, wretched and terrible. Millenian horrors may depict such, but the book of books, the Bible, does not. The terms "satan" and "devil" which occur occasionally in its sacred pages, merely signify what the phrase "adversary" does with us; and the fact that Peter was styled Satan for simply venturing to differ from his Master on the subject of the crucifixion, which Christ was just then predicting. (Matt. xvi; 23.) should at least suggest the thought to every candid mind that such terms in the Scriptures do not necessarily imply evil and irretrievable impiety and diabolism in the most popular sense attached to the expression. Indeed, when applying the term "satan" to his disciple and apostle, Peter, in the above mentioned instance, the Savior gave as a reason for it the following: "For thou savorest not of the things that be of God; but those that be of men," thus particularly insinuating that, in the Redeemer's estimation, to be a "satan" simply implies a touch of human characteristics, rather than of those which are superhuman, or worse than human—simply a *spicer*, a "savor" of the world, its want of foresight or forethought, its darkness, weakness or moral imbecility, distrust, uncertainty, not to say turpitude.

And is not so with spirits? Does not what is impure and imperfect associated with them arise from the remnant of human imperfection which still attaches itself to them, in the first stages of their resurrection progress, rather than from a character and influence infinitely beneath the human, and infernal, as the modern parlance goes? Does not what is adverse in their relations and demonstrations, arise rather from the infirmity consequent upon a still undeveloped nature—from a too close assimilation to the world as it is—to human society en masse—as was the case with Peter? I affirm it to be so! I defy the universe to successfully dispute this point. Jesus, himself, has so correctly delineated the character of a foul spirit—such as one as is sometimes called an "adversary" or devil, as the translation has it, that there can be no chance for an issue on the subject. Christ says, Matt. xii; 43—Luke xi; 24: "When the unclean spirit is gone out of a man, he walketh through dry places, seeketh rest and findeth none."

This is the true gospel exposition of the subject and I accept no other. According to it, the "unclean" spirit is merely a restless seeker, having more of an affinity for human society than for anything else, in his present stage of progress. A shade of nicety in his character is seen in that he selects his lodgments with a careful eye to the avoidance of moist and disagreeable localities. He is a spirit watchful for his own comfort and accommodation; but inasmuch as he is a spirit, and his yearnings are not purely spiritual on account of his, as yet, small elevation above the plane of human society in the aggregate, he of course as a spirit finds no actual rest, though sedulously searching for it. His mind and desires must be directed and impelled upward from earth in order that his true rest and bliss as a spirit, may unfold themselves; and in a future letter on resurrection progress, as connected with human love and unity, I shall allude to this point again.

The class of spirits usually styled infernal, I designate cloud spirits. This appellation I select as an appropriate one by which to indicate them, from the fact they are, by virtue of their want of interior culture and expansion, dark, and their emanations shadowy. They are as the bud to the flower—not unfolded, and enveloped by somewhat sombre surroundings. To the eye of the experienced and reliable clairvoyant they appear, especially when under the impulse of their restless feelings, involved in a cloud. I shall give you a fine illustration of this in the letter above alluded to on progress, &c.

I have spoken before this, in my letters on "Possession" and "Insanity," of the disagreeable results sometimes ensuing from the influence of the cloud spirits upon the human system, in particular cases, and I then clearly illustrated the fact that these disagreeable results were usually connected with other causes, such as an irregularity in the nervous or physical condition of the medium—excitability, opposition, etc. But some will say that these spirits must needs be infernal, or else they would not operate on media under improper circumstances and conditions. Before deciding this point, however, we shall be under the necessity of indulging in certain considerations which can not be overlooked.

What, for instance, do you think of the tribulations sent upon Pharaoh and the Egyptians in which the first-born of every household was destroyed? The angel of the Lord is represented as doing the thing; do you think it must have been a malignant operation by an infernal spirit?

We sometimes see boys—good sized boys, too—engaged in what they intend to be a pleasant frolic. They rant and tear away in their wild merriment, endeavoring to get the mastery of the other, without any reference to order or decorum and with no thought of consequences, until in the excitement some one comes into unfortunate contact with another, resulting in the loss of an eye, or a tooth, or, it may be, in a damaged limb, or a broken head or neck, and, consequently, in death. The effects are deplorable; but was it not merely a want of consideration which led to them? and were not the grown up boys merely at play at the time of the transaction? Who would think of saying that our big and little rompers are infernal, simply because their frolics sometimes end in such consequences?

And so with spirits not developed. Are you not aware that human magnetism, or mesmerism, affects some subjects unfavorably? I have seen a person thrown into convulsions by an exertion of the will or a few passes from an individual who was unskilled or not sufficiently considerate of the condition of the subject. The intention of the operator was merely to show his power; but exercising it without sufficient forethought, it was, in such a case, productive of sad results. On the same principle, spiritual magnetism operates unfavorably upon some persons—those whose nervous or vital systems are not in good condition. Enlightened spirits are very careful to avoid such individuals, or to operate upon them in the gentlest and most soothing manner possible. Where they are persons of coarse and selfish character, or excitable, etc., the brighter spirits can have but little to do with them, directly. But inferior spirits, not being endowed with enlarged qualities of circumspection—being dictated by impulse rather than wisdom—do not enter upon the work so cautiously; their own pleasure is the great thing contemplated; and hence,

in such cases as those before alluded to, unpleasant and painful consequences ensue.

I can give you a fact, from among a multitude of others, which is well adapted to illustrate the above premises:

In one of the earlier letters of this series, I mentioned that a gentleman, ere I became acquainted with him, was directed by a spirit communicating through him, to form an acquaintance with me, as I should be of service in regulating him. The gentleman introduced himself, and I accompanied him to his house, and visited with him, witnessing and criticizing his manifestations. The spirit was exceedingly polite and affable; at every request it was, "Please" do this, and "Please" attend to that. Large promises were made, but I found the style of composition was rather superficial, and the communications grossly misspelled; in some cases, far below the degree of intelligence characteristic of the medium. But as I found his nervous system not in the best condition, and his ideas somewhat confused under the influence, I at first attributed the faults to his own condition rather than to the spirit. However, a special sitting was called for, and the persons enumerated whom the spirit desired to have present. Not knowing but that something would occur favorable to the medium, and judging that I might be able to effect anything unfavorable that might take place, I consented to the sitting. Shortly the medium's arm began to twitch, which I did not like, and so expressed myself; but the jerking continued, and shortly, as it afterward proved, the medium had an "impression" to get up and "show off." He put his pen to paper, and mentally inquired, "shall I do it?" "Yes—go it!" was the reply, and he arose, and for a few moments there was some "tall" ranting, I can assure you—arms swinging, legs striding, eyes "in fine frenzy rolling," lungs heaving, lips puffing, and breath fuming, &c.—till, after a brief space, I thought it necessary to put a check on all further proceedings, and did so, at once, by an appeal to moral power, which you will understand better from a subsequent letter. I also directed the medium to give up all thoughts of yielding himself any more to direct spiritual influence; but as he was in hopes to become something of importance in this relation, it was difficult to persuade him. However, the spirits, through her who is now the "Beacon Light" medium—she being present—wrote out the following:

"Our friend must be perfectly composed, and adhere precisely to Mr. Mandell's directions. He understands our wishes. Let him direct you."

This did good, and with some subsequent advice and information decided the gentleman to "hold off." The spirit afterward gave his name as "Fun," and I shrewdly suspect that there are many such, who love to control credulous mediums, as boys do horses.

Some, however, may insist that these spirits sometimes act and operate as though they were actually malignant—utterly so—having in some cases, if accounts be true, absolutely attempted to take life—(See statements by Rev. Mr. Phelps, of Stratford, Ct.; also, "Astounding Facts," by Dr. Gridley of Southampton, Mass.) I reply that, in some instances, as in that of Pharaoh, before noticed, and of Ananias and Sapphira, in the history of the early Church, life has been taken. But, as I before said, were they infernals who did it? The truth is, these cloud spirits, or spirits of lower development, are themselves exceedingly susceptible to the influence of the human sphere. In a good and pure-minded circle and society, or through contact with a medium of self-possessed and truly Christian character and power, they are operated upon most favorably, as I shall show in the forthcoming letter, before alluded to; but where the medium is grossly physical, or, ill regulated in his mind and feelings, or where the surrounding conditions are excitable and bad, the effect itself is exceedingly unfavorable. The spirit then partakes more or less of its peculiar states and sensations when in the flesh, especially when entering the body of the medium or coming into close contact with him, and I seriously think that whatever faults or failings the lesser developed spirits may have among themselves, they are seriously aggravated by an ill-conditioned medium and circle.

The allusion I have made to the experience of Pharaoh, Ananias and Sapphira, reminds me of the connection which cloud spirits have with the dispensations and dealings of Jehovah in judgment. Throughout the Scriptures you will find that what are called "lying spirits," etc., are as much sent of God as any other class; and in case of any infraction which is designed either for an admonition or chastisement, are particularly called into service. Thus the Lord is said to have made lying spirits instrumental in the punishment of the unrighteous Ahab, (I. Kings, xxii, 22, 23,) and to have sent an evil spirit between Abimelech and the men of Shechem, (Judges ix, 23,) and also upon Saul, (I. Samuel xvi, 14,) with a view to teaching them a salutary lesson. It is probable that the less developed spirits have a particular province, being employed in all severe and castigatory operations which Heaven finds necessary in its various plans for the overturning and redemption of society. At all events, nations and individuals have had precisely such manifestations as were correspondent with their moral conditions and requirements, as in the above instances and in the destruction of Jerusalem; and it behooves us all to inquire, whether the false and low in some cases injurious demonstrations which are so frequently occurring in this age of spiritual phenomena, do not signify to us the importance of looking into this subject, and treating it with less of blind credulity, and with a higher aim for the love of God and for the true welfare and emancipation of our race, than is commonly realized or expressed. For my part, I think I see clearly that Heaven has fully decided to commence the work, at once, of extirpating whatever is false and foul in the general aspects and relations of society, and of building up a nobility of character and a harmonious and cooperative condition of mankind, which will realize the highest ideal of what is intended and expressed in the phrase, Christ and his kingdom; and I am fully satisfied that we can have, on the one hand, scenes answering to those of the Salem Witchcraft—so called—or, on the other hand, beauties, glories and blessings such as the Apostles enjoyed in their delightful communion with Heaven—according as we stand aloof from or fulfill in our own Christian culture of mind and heart, and in our endeavors to promote the highest practical relations of society, that work on which the Divine Father and his redeeming hosts are decided. Let every one be wise, then, in an engagedness in those principles and pursuits which should characterize an interest in this subject.

D. J. MANDELL.

#### REPLY TO PROF. BRITTAN.

NUMBER ELEVEN.

MY DEAR SIR: Number eleven of your series of letters reached me one week later than usual, and as you wish to end the Discussion with this volume of the TELEGRAPH, I hasten to reply.

You complain, in your opening, of the manner in which I have chosen to answer your letters—and I can only say, that we differ in this instance, as in all others. You admit that the negative may "cite facts by way of illustration," and this I have done—and the very nature of the case seemed to require this course. A class of alleged facts have been piled up by yourself, in proof of your theory of these phenomena, and I am not aware that one line has dropped from your pen attempting to prove that these facts necessarily prove that the spirits of the departed have been engaged in their production. To me it has seemed that your deduction from the facts was a naked assumption or a bare conjecture that spirits might produce such phenomena, in this or that manner, without offering any argument or proof on that important point. You suggested that the spirits might act on the electrical currents of the brain, impelling them over the auditory nerve, producing sound, etc., and also that they might "decompose the watery vapor of the atmosphere" and produce light, but Mr. Brittan must be aware that such suggestions are not arguments, and only establish a presumption. To meet your facts there was but one course left for me, and that was to array an analogous class of facts, evidently depending on causes not connected with the spirits who have left the mortal body, and then the conclusion would appear inevitable. No theory can be settled but by classifying facts which seem to give rise to that particular theory—and when one class of the facts relating to it are clearly and indisputably connected with causes acting within the sphere of our bodies and minds, another class of facts analogous and similar in their features are thereby shown to be referable to the same cause—or not necessarily referable to an entirely different cause.

Your complaint seems groundless, for this very reason: that the facts I have given most palpably illustrate my theory, and refute yours at the same time, for they do "account for your spiritual facts," as you are pleased to call them—and not one fact has been cited but has been accounted for this side of spirit influence.

I shall not stop to contend with you as to what is logic, and what is not, or to defend my "candor or logical acumen." That I leave to the judgment of those who are proper judges of what I have written. These personalities I have objected to—they have been frequently repeated; and if your testimony is taken, you have been most unfortunate in selecting an opponent. My logic is faulty, my candor questionable, my facts not relevant, my intellect oblique, my method out of order, my praying profanity—and I can only reply by saying that, I know men who differ with you on all these points.

You again allude to my proposition on the imponderability of spirits, and their ability to overcome the laws of gravitation so as to return to our earth, or to remain near it, when liberated from the body. Man, in moving his body by force of will, and in seizing physical objects with the hand and moving them—and indeed all inferior animals, in walking, running and flying—constantly illustrates the fact that mind in the body, or will, if you please, can overcome gravitation, to a limited extent; but that does not show to what extent minds holding an entirely different relation to gross matter can overcome those laws. If the liberated spirit holds such relations as to enable it to return, or to remain near the earth, you are bound to show it. All our knowledge of mind and matter and bodies indicates that they must exert a vast force to remain here, or to return; and when I deny the power of the departed spirit to return, I no more deny the existence of that spirit, as you assert, than in denying your power to fly across the ocean I deny your personal existence. Our gross bodies seem to be in part designed to keep us near the earth, and were their elements changed as to density, the influence of our atmosphere on them would be greatly changed as well as their relative attraction, and if the spirit-body remains near the earth after death, it is clear to all that its will-force must be greatly increased, as it is evident that their bodies must be light, compared to any substance known to us—and the action of the atmosphere is to impel all bodies upward which are lighter than itself—and it is not for me to prove that spirits can not overcome this opposing force, but for you to prove that they can. I have not deprived the spirit of its essential attributes, but have merely sought to limit its powers to the extent that seemed legitimate from all existing knowledge.

Your next point is a strong one, and its legitimate application I shall not deny, or attempt to keep out of sight. If the human spirit can be in rapport with another spirit 3,000 miles through space, I know of no reason why a disembodied spirit, *cleras paribus*, may not be in rapport with a human spirit at the same or a greater distance. The legitimate application of that law of *en rapport* leads to such a conclusion—but that by no means proves that they are thus in rapport—that must depend on other testimony. If one spirit in the body may impress another in the body with an idea, and that idea be projected before the mental vision or hearing, it is clear that a mind out of the body may, if it can come in contact with a mind in the body, impress it with ideas, and those ideas may be embodied in voices, sights, or smells—but can the spirit disembodied thus come in contact with minds in the body? Is that a fact proven to the satisfaction of any one? It may be to you, but to me it is not. We clearly see that the human spirit in the body is limited in its physical powers, and in its mental also. The proofs drawn from the law of *en rapport* go further than any other in proving the extent to which mind may act on mind through space—and these facts seem consistent only in particular minds, and these minds seem to require a peculiar state of the physical system. Admitting what you claim—that spirits produce these phenomena—we then have a clear demonstration that they, too, are limited in their influence on gross matter—and it was from this point that I reasoned as to their will-force. Its manifestation has been quite limited, and it is admitted by all parties that their manifestations of mind has been very limited also. You have claimed that they are here in body—present—near us—touch us—speak to us—and move, by some means, you don't even guess how, chairs, tables and various other articles. To me there is no evidence that they are here, or that they do these things by acting on mediums from a distance. You suppose them to be at the outer surface of the atmosphere; but we have no reason for supposing that to be their location. I have carefully examined the description of every ghost, whose appearance has been recorded within the range of my reading, and their personal appearance indicates that they are not disembodied spirits, but the images of men and women existing in our own minds; they, for instance, wear clothes, robes, hats, caps, boots, pants, dresses, cloaks, beards, hair, etc., demonstrating beyond a cavil that they are mere specters, mental images, reflected before the mind's eye. Their voices, and acts, bear the same relation to our minds, and no relation whatever to the appearance or voices of departed spirits, so far as conjecture enables us to guess what would be their voices, gestures and habiliments. The facts I have brought to bear on this point, cuts

up by the roots the idea that they are really what they have been taken for—viz., the spirits of departed friends.

When the question fairly comes up, may not spirits impress mediums with these images, acting from their location, whatever that may be? This is wholly improbable, as I view it; for in a multitude of cases we clearly detect the source of these sights, sounds, and images, and that source is as clearly human as anything can be shown to be of human origin. This class of facts demolishes the main pillar of your theory, for when the spirits themselves, who have been seen in all ages, are proven to be mental, or visual illusions, the pedestal of your structure is swept away, and with it must go all the attending phenomena. The one spiritual fact, as you would call it, of seeing the departed spirit near us, is so completely refuted that your theory can not be rescued but by rescuing this point, for no important case of this class of phenomena is on record unconnected with this fact of ghost seeing—the spirits of the departed have been seen.

I have not denied that spirits can mentally impress spirit through space, but have sustained this as one of the laws of our being by which a class of these mysteries are explained; nor have I denied, as you infer, that fair analogy from this law would indicate that departed spirits might thus be in rapport with embodied spirits, but I do deny in toto that the facts claimed, as indicating this, give any evidence whatever that such is the fact, but they go conclusively to show that the phenomena is wholly of human origin—thus indicating to my mind most forcibly that some obstacle, not understood, or overlooked, does intervene between the departed and spirits in the body.

You can call my opinions "whimsicalities," "facetious mockery," but you should remember that while you claim such a nice regard for your own opinions, you must accord that liberty to others which you claim for yourself. While your doctrines seem to me to be a most lamentable exhibition of human weakness and credulity, I freely admit that mine may seem the same to you—and to the world who disagree with us, I doubt not that we both appear to give evidence of being a couple of the sublimest dunces that exist on the globe.

A word on spirit atmosphere. I compared the breathing of spirits to our respiration, and the chemical changes which occurred in spirit-life to *calorification*, as the best analogy that I could give of spirit respiration. The Baron Swedenborg sustains a similar idea. He says, in the Spirit-world each society of spirits furnishes for itself, or has around it, an atmosphere, and that the spirits of one sphere can not breathe the atmosphere of another sphere. He says he saw the spirits of one sphere let down into the sphere of another society, and that they had respired but a moment when they gasped and exhibited signs of suffocation. This idea is sustained by all analogy drawn from animal life, and on this analogy I based my statement. Your acquaintance with spirit-anatomy does no credit to the sources of your knowledge. They could impart a small amount of knowledge to you on such vital topics, and it would, I apprehend, be quite as interesting as what you are now getting.

I pass over the allusion to the writings in Hebrew, and leave Deniel and Prof. Bush in the hands of the facts.

You allude to what I promise to do when I get into the Spirit-land, and I allude to it to illustrate a principle. The law of these communications, as I view it, were I to enter the unseen world instantly, would bring out those very suggestions. The idea in your mind, or that of any medium, would work out its legitimate result. "Is the spirit of Dr. Richmond present?" Three raps proclaim him present. "Has he a word to communicate?" "Yes." "Well, what is it?" "Divide the soil—give every man a home—find Franklin—down with Austria, and set up Kosuth." This will as certainly follow as I am sure to die. I have agreed with no less than six friends, who are now dead, to return and indicate their presence. Two have pretended to return, but had forgotten their names. The first asserted that spirits sometimes forget their names. The second confirmed the idea, and actually mistated her father's name. And, should I die to-morrow, and a thousand mediums get what I have indicated, it would be no evidence to the world that I had returned, but merely indicate that the words or ideas in the minds of those who had read them had been written out by the medium, while you and the world might claim that it was the very evidence I had indicated in the TELEGRAPH. I record this explanation, that it may stand on record and refute the communication when it comes, as it may even in the lapse of a single year, or of a single week, or day. I think the world has been greatly misled by just such a train of facts.

This train of thought leads me to a remark on Bible facts—to which I did not object and which neither of us ought to disregard or set aside; and when they are classed with similar facts, each should be treated with candor; and as I have spoken of the *specters* seen by the persons in the New Testament, I repeat the statement that they are all accounted for by *spectral illusion* or *mental reflection*, and the persons seen follow the idea in the minds of those who saw them. The disciples had an indefinite train of ideas on the character and death of Christ. They seem to be that he should be put to death—rise from the dead—be seen of his friends—ascend to his father—and sit on his right hand and judge the nations—come again in the clouds, with power and glory, with hosts of angels with him. The records affirm that he was put to death—rose from the dead—was seen of his disciples. One saw him, or an angel, on the stone by the door—another saw him in the sepulcher—Mary saw him standing by her. He appeared to his disciples in a room—Thomas put his fingers in the prints of the nails. His disciples saw him by the wayside—they did not know him; they then saw him ascend into heaven—and Stephen saw him sitting at the right hand of the Father. The ideas in the minds of his friends were literally copied in the *specters* seen, and the whole of them, on their very face, are palpably *specters*, and not the person of Christ. Christ did not rise from the dead—and what his disciples saw were reflections of their own ideas. Use this as you see fit.

You again bandy your gull-trap, "Materialism." Webster defines substance as matter, as something, and Swedenborg distinguishes matter from spirit by calling it substance; you believe substance or spirit to be a form of matter, a something as opposed to nothing, or your words belie your meaning—and yourself and Webster, and all others, mean nothing else—and to attempt to define it without such meaning is as absurd as a distinction made where none exists can make a thing. I believe that human spirits are propagated like the body. Do you deny that they are? Who teaches that spirits are created separate from the body and put into it at birth. Do you, friend Brittan? I have never even hinted that the spirit ceases to act when it ceases to exist.

That prayer shows the ridiculous fix in which you place yourselves—hence its profanity and mockery.

Yours truly,

B. W. RICHMOND.

No one who has a knowledge of the science will dispute the truths of the Psychological action of one mind over another—even at a distance. Now if the mind is THE MAN—and Psychology proves it to be so—and if this mind lives after the body has decayed, (and who does not believe it?) why may it not demonstrate the fact?

REYNOLDS



# REPLY TO PROF. BRITTAN

NUMBER TWELVE.

DEAR SIR: In closing this controversy it becomes necessary to reply to what you term a review of my views, facts and arguments. You first allude to "Mr. Austin's facts." I reply, First, That those occurrences were always connected with "H.", the medium, and no more indicate that a spirit performed them through her, than the falling of an apple from a tree indicates that a spirit with unseen hands pulled it off; the only logical deduction from them is that they were caused by the condition—mental and physical—of the medium acting by the mind through some agency which enabled her to move matter. Second, The spirit, "Ann Merrick," as she is called, is said to have left the body of a most degraded Irish woman who died in a hospital; and on the theory that like attracts like, how could she be so completely en rapport with "H.", a pure minded, intellectual and highly connected woman? and further, she claimed that Messrs. Cowles and Snow were kindred spirits of her's—she was going to spend a night with them, "he! he!" and after conducting herself as no decent ghost would do, she winds off by playing "Yankee Doodle," and, as you suggest, ascended into a higher sphere. How do you reconcile this with the theory that like spirits attract like. Third, The ghost of "Ann," as seen by "H.", betrays the whole facts; it speaks for itself. It was, beyond a cavil, a spectral illusion—a reflection from the mind of the Doctor who "laid her arm across her breast." "Yankee Doodle" and "Sweet Home," connected with the music, shows that singing to be the work of the mind of "H." You say that I *trifle* with the facts. I only reply that no power of mine can so perfectly trifle with this whole subject, as do the ludicrous combinations of conduct and character contained in that letter.

You next allude to curing sick people by spirit influence. You cited two classes of facts. One class who were made sick by spirits, and cured by Christ and the Apostles through the aid of the Holy ghost, and another class of sick persons who are cured by spirits, they having turned doctors; and the two wings of this Spiritual army exhibit the charming sight of *jerking* and *foaming* devils being expelled from the bodies of men and women by a holy charm. Seven in one litter went out of Mary Magdalen, and devils in the bodies of men turned into doctors and curing the most alarming fits and even making *new lives* for poor humanity. My friend Brittan tells me that the spirits acting through mediums cure serious maladies, and must be good spirits, while Rev. Charles Beecher and the Rev. Sunderland tell us the spirits of the present day are low, bad spirits—a sort of evil genius—who have entered the bodies of men, as in the days of Christ, and made them "*jeer, and foam and tear themselves*," and they are improperly termed devils in our Bible, says Mr. Beecher, and after Christ had established the divinity of his mission by "by casting out such devils," these devils, or low order of spirits, are back here—have turned fiddlers and doctors, and are playing "Yankee Doodle" and curing the sick. This is an age of progress. If these be the kind of devils that Christ cast out, they seem to have improved upon their privileges. If Mr. Beecher has not burned the fingers of the Church, then I am no judge of hot irons. The cures by the spirits already go as far as Christ's cures went, facts as well attested as his, and the spirits affirm that they are verily the spirits of friends, brothers, mothers, wives, sisters and children, returned to us—they speak kindly, give good advice in most cases, and still Mr. Beecher and Mr. Sunderland affirm they are cheats—low scamps that lie and cheat and are called devils in our Bible.

You have not shown that spirits cause disease at all—you have shown that persons are suddenly cured by the aid of persons not physicians—and I have met you by a similar class of facts—just as wonderful—clearly the work of minds in the body acting each upon the other by sympathy. I have before me a still larger number of cures, the work of various influences, and effecting cures as marvelous and sudden as those recorded in the Bible or attested by Spiritualists. I admit both class of facts, but they present no more claims to a spiritual origin than hundreds of others clearly not attributable to such a cause. The cases of possession, cured by Christ, show nothing more clearly, so far as symptoms are described, than that they were cases of epilepsy, hysteria, lunacy and various spasmodic affections. The present age, I apprehend, know quite as much of pathology, anatomy and physiology, as Christ and his apostles, and I admit, without hesitation, that my veneration for their medical and anatomical knowledge is much the same that I have for the knowledge of Moses and Aaron on the subjects of geology and planetary motion. Josephus says he saw a countryman of his casting out devils and evil spirits; he held a poisonous root, fixed to a magical ring, to the nose of the demoniac, and drew out the spirit through his nostrils; and to show that he truly came out, he told the spirit to go into a basin of water set for the purpose a foot off—which he did, and upset the basin and spilled the water.

In my citations of wonderful cures, I gave a variety of facts, showing the influence that often followed from apparently inadequate causes; and the case of the patient affected by nux vomica has many analogous facts. A patient once ate the paper on which the prescription was written instead of getting the medicine and it acted as a cathartic; the effect followed the idea in the mind. Another patient took bread pills and was told that they were mercury, and salivation followed. You cite various cures and claim them as spiritual; I cite similar cures and show their cause, which completely cuts up your pretense of spirit influence. That all the cures that have been claimed as spiritual are the result of the action of the patient's own mind," is your conclusion, and not mine; many cases occur where the cure is the work of some other mind acting on the nervous and mental system of the patient. A man deaf and dumb for many years, while listening to the jokes and tricks of Grimaldi, during an uproar of laughter, broke out in a loud voice, "What a d—d funny fellow!" He could, from that hour, both speak and hear. The general mirth of the occasion excited a strong desire to speak; he made a great effort, and spoke. This Grimaldi became old and nearly lost his power to walk, but on being told his son was dead, rushed up a long flight of stairs with the agility of a child, and told his wife her child was dead. Now suppose that I set up a claim for a spiritual origin for all such facts, and quote as an evidence of miracles that the "lame walk, the deaf hear, the dumb speak"—would it not be a most profound evidence that spirits existed in a future state and had returned here on errands of mercy. These magnetic mental cures among nervous persons will be indefinitely extended in the space of ten years among Spiritualists, and let Mr. Beecher prove, if he will, that it is the work of devils, such as Christ cast out, perhaps people will believe him.

With characteristic sagacity you claim that I "have abandoned my position"—"that my course is evasive"—and as assertions are cheap I meet these with an assertion. I have not abandoned my positions, or evaded your facts. You have not presented one scintilla of evidence that spirits either produce or cure disease; your bare assumption that certain facts indicate such a cause, is assumption only. Step by step I have met all your facts by parallel facts, that have confounded and de-

stroyed the claim to spirit influence in any class of these phenomena, and when you wind up a review by mere assertion that your facts have "elicited no reply," I conclude that you have a heart full of that charity which enables you to believe all things on your own side of the question. You have not given either facts or arguments to show that these occurrences are spiritual—but you, my friend, with all others who agree with you, stand on a bare assumption. You assume that spirits can return here—that they can speak with voices—show us lights—move ponderable bodies—cure diseases—and what is your explanation of these phenomena? Why you assume that they act on the electrical currents of the ear to produce sound; you "conjecture" that they "decompose the watery vapor in the air" to produce lights; and how they move tables or chairs, or cure the sick, you do not even hint at the mode of action; while these spirits are, as you claim, with you, yet they touch no explanation. They admit that they used a "battery" to write Hebrew with, and when these celestial visitants condescend to show themselves, as they often do, lo! and behold! they are dressed up in their "Sunday's best"—have on "oriental costumes," beards, coats, robes, hats, boots, caps, blue coats, gray and green—and on this point I press my inquiry, Why has this whole discussion passed and not one word or allusion has escaped you upon this momentous point? These spirits claim that they can show themselves; they have done so; and when we put the knife of criticism to them, they vanish into thin air—resolve into mere specters—mental shadows—"airy nothings, that syllable men's names." Your facts I do not deny, "your reasoning" on the facts to show that these persons seen and heard and felt, are spirits, I have not been able to find; but I have arrayed facts from all history that break the force of every assumption.

The opinions of ghosts and their doings as taught to-day, are identical with those entertained by the Pagan world three thousand years ago. A sorceress directed Ulysses to go to a certain island, pour warm blood on the ground, and wave his sword above it, and the spirits of the departed heroes would appear to him; and they did, and he talked with them, with his friends and dead companions. To him it was an evidence that they still existed; to me it illustrates the law of mental reflection. It is asserted that Christ rose from the dead; Mary mistook him for the gardener, implying that he was clothed. Once he ate fish with his disciples; twice he appeared in their midst when the door was shut! Once Thomas put his hands in his side; once he vanished from their sight when they sat at supper. Once he declared that he was not a spirit, but had "blood and bones"! Once they talked with him by the wayside, and did not know him. Once he asked them to dine by the sea shore; they knew him but dare not say so. Once he was parted from them and ascended into glory. To the religious world the above facts are of momentous value. May I put a few inquiries to the public on the above facts: Did that "blood and bones" body pass through the door when they sat at supper? Did that "blood and bones" body vanish out of their sight at supper? Had his wounds in his side healed when Thomas thrust in his hand? If "blood and water" came out through the wound of the spear at his death, had it been re-supplied when Thomas saw him? Was it his body of "blood and bones" that parted from the disciples and ascended into heaven? Or, did he appear to them in a spiritual body, at supper, by the wayside, by the sea-side, when he vanished from their sight, and when he appeared in their midst while the door was shut? Did his spiritual body eat the fish with his disciples? Do spirits eat fish? Was it his spiritual body that ascended into heaven? If so, what became of the old body of "blood and bones"? If he was mistaken by Mary for the gardener, he was clothed, of course; men don't work in Judea in a nude state. If he was dressed, had he on real clothing, and where did he get it? I ask of the world a solution of these difficulties. Taken literally, the various appearances of Christ, to his disciples and others, can not be reconciled or explained. They irretrievably contradict and confound each other. It is claimed that his old body of "blood and bones" arose from the dead, the wounds in his side were felt and seen; he ascended, as they affirm, and must have dropped his corporeal body.

There is but one solution of these various statements: The whole narration, with all its facts, to my mind, demonstrates the whole to have been a spectral illusion—a mental reflection; for the appearance of this spirit to the disciples accords with that of every other ghost on the records of history. It had on garments—ate—talked—vanished from sight—appeared in the room suddenly when the doors were shut, and exhibited all the evidences of an intangible, imaginary being.

This criticism will, I am aware, be regarded as an act of great audacity, but truth is truth, and as an honest man I feel bound to put my opinions where they can be refuted if they are false. I ask no immunity from criticism. I have carefully compared the above facts of spirit-seeing with every other on record, and the result has been that one of the pillars of the world's faith and religious belief has been swept from my mind, viz., the resurrection of Christ. The Church will not "favor my views" on many points, I am sure, when they understand me.

As my theory sweeps away miracles, as taught, and the resurrection of Christ, and all the external evidences of our religion, you will ask, of course, on what I base my belief in a future life and of a supreme being? A universal interior consciousness of a future immortality, more or less distinct, in all the nations of men that have ever lived. All men have had their religion, and it has corresponded to their capacities. The "wooden tools" of the Pagan nations, as Carlyle calls them, have been of service to mankind. The Jews, God's chosen race, had no notion of a future. Christ, who subverted the Jewish worship and shook Paganism to its center, was a Platonist in many things. His pulpit is his grand idea; his ordinances, like the wooden tools of the Pagan, have had their uses. He based his system on simple justice, right, love your neighbor as yourself. It is the deepest-sound principle of existence, and consciousness makes this so clear that ten thousand revelations could make it no plainer. Honesty, unalterable right, is the only safe course for individuals or nations. Every nation has its elements of religion within it, and all history proves that individuals, in all nations, rise up and give a new impulse to old ideas, or subvert existing systems. Paganism has its various divisions; the Jewish system founded by Moses, and based on sacrifices, was broken by Christ in its center; Fo revolutionized China, about the same time, by a similar set of ideas; Mahomet destroyed the "tribe spirit" of his people, and rendered them national, and overran Europe; Taosie, in Hindostan, about the same time, introduced a new system of philosophy and changed the religious aspect of his race. Christianity has had its fashions. The grand quarrel between Arianism and Arius still animates the world, and, in some sense, is represented by the two great parties—Catholic and Protestant. Luther struck a strong blow at catholicism or absoluteism, while protestantism is dying in its spirit under the power of gold, and he is a blind man who does not see that the Christian system will change forms, as it has already done, and a new life force—a new impetus—be infused into men that will carry them onward and upward. Change has been the history of the world, and change it will still be.

The inner life of the church must be rekindled—the soul element stirred—conscience quickened—this alone has kept it alive in all ages—its ordinances can not at present be safely abandoned, but they ultimately will be, and religion will be guided by love and reason instead of sects and ordinances. The profession to which I belong, at least many of them, believe that nature is running an eternal round; that we live, and die, like the flower; with me a future has always been a reality. That God should usher spirits into the earth by myriads merely to breathe and die, is charging him with converting his own universe into an abortion—a grand laboratory where spirits are born and blown out for amusement; and, so far as science can demonstrate our immortality, it appears to rest on the laws of gravitation and planetary motion. The thinking, loving soul, the highest element in the universe, forms around itself a body of less rarity, and both quit our body of flesh and blood. The soul, like the sun in the solar system, insures our eternal existence. The higher controls the lower—mind controls the universe—soul, or love, is the grand sun center of nature and men. Miracles, so called, proved to the Christian world that Christ was God, and man immortal; but man has still doubted through all ages. Baxter found extra proof in the scenes of witchcraft and devilism, in England; and Cotton Mather found the same proof in the spirits, seen and heard and felt in Salem; and the Spiritualists of to-day find, for the first time, tangible proofs of a future existence.

During the investigations incident to this discussion, I have abandoned some of my life-cherished opinions, and taken up others that I had always disbelieved. I was educated in the belief that spirits could visit this earth. I do not now believe it. I never believed in a trinity, as taught. I now see clearly that the idea has a foundation in Nature. Two forces, father and son—producing a third, or spirit—is the grand law of the Universe, and finds its illustration in sex—male and female—in sun and planets—centripetal and centrifugal. This idea, when symbolized, becomes in theology the trinity. All analogy teaches us that these two forces range throughout the planetary universe; and what we observe of our own planet teaches us that all planets are made for the abodes of rational beings, and all beings are under a law of progress, from a lower to a higher state—and I infer that all planets have the same laws, both physical, mental and moral, that controls ours; all have laws, religion, and science, and the love element involved in the race will ultimately control and wield the opposing forces, till all rational beings in mind and morals are controlled by it. This discussion is nearly closed, and we have differed at every step—yet the spirit of that difference has not been marked by ill temper.

I regard the race as under the control of universal laws; you seem to think that we are unfolded by special providences. You think the spirit returns or remains after death near the earth; I think it finds a residence on the rarer planets lying outward from our earth. I attribute the force that performs these acts to the human mind; you attribute them to the mind of spirits disembodied. You regard it as a special favor for the good of the race; I regard it as a note of preparation sounded by the laws of our being to mark the upward movement of the human race. I think the human mind can will matter; you think none but disembodied minds can perform such an act. I think mind can commune with mind through space; you think spirit minds carry this intelligence from place to place. You think the spirits of the departed are seen; I think that all such spirits are our own ideas reflected before our mental vision as tangible objects. You think that spirits return and cure diseases; I think Beecher's devils have nothing to do with such cures.

I conclude that mind will be used as a motive force in mechanical and commercial pursuits; that telegraphing will be mental, in place of the wires; that when our psychological temperament is fully unfolded, all nations will hear in the same tongue, and love and sincerity will guide us instead of selfishness and falsehood.

The world thinks that spiritualism is all trickery, or devilism, and will soon disappear. I think it a voice from the inner life, imperfect as yet, but destined to supersede the church and move the race toward a higher life.

To me the discussion has been profitable and agreeable. I am a better and stronger man—comprehend God and duty much better—and close with the wish that we may both remember that the great object of life is Truth. God is Truth. Yours truly, R. W. RICHMOND.

## MEDICAL.

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## Mr. Hammond's New Book.

The new work, "Philosophy of the Spirit-world," communicated by Spirits, through the mediumship of Rev. Charles Hammond," is published this day, and we are ready to supply all orders. It contains about the same quantity of matter as the "Pilgrimage," and the price at retail will be sixty-two and a half cents. We have no time to speak at length in this connection, but the numerous readers of the preceding works through the same medium will of course lose no time in becoming acquainted with the contents of the present volume.

Mr. Partridge, having sold his private residence to Gen. Scott, has removed to No. 26 West Fifteenth-street, where his personal friends will find him except during business hours.

## THE HEBREW WRITINGS.

MR. BRITTAN: Will you allow me to correct a misstatement concerning me, by Prof. Bush, in the TELEGRAPH of March 12, relative to the quotation from the Hebrew text of Daniel, alleged to have been written by spirits in the sleeping room of E. P. Fowler. He represents me as attempting, in the TELEGRAPH of Feb. 19, "to show that the paragraph must have been written from left to right, and that this fact will account for the confused and chaotic state of the text in the published extracts." Whereas, says Prof. B., "my own invariable practice has been to write from left to right as I do in English." I did not say that it was "written from left to right." Dr. Richmond said it, not being aware that the fact, though perfectly obvious, was not conclusive. What I said was, that it was "an attempt to copy from the Hebrew Bible by one who was ignorant that Hebrew reads from right to left, instead of left to right as the English does. And this fact of ignorance, (not the manner of writing,) does perfectly and undeniably "account for the confused and chaotic state of the text in the published extracts." It accounts for the fact that beginning at a period in the middle of a line, he gives the right hand portion instead of the left. It accounts for the fact that at the close, he gives the left hand portion of the line instead of the right. It accounts for the fact that he transposed a word from the right hand extremity of a line, to the left hand extremity of the line below. It accounts for the fact that he puts the period at the beginning of the verses, and omits them at the end. And this is all the chaos and confusion there is. But Prof. B. denies these "insufficient reasons." He feels "a difficulty in conceiving that any one who should, of set purpose, have undertaken to copy a portion of the Hebrew text from the book of Daniel, or any other book, and should yet have blundered so egregiously as some one has done in the transcription of those verses. With the plain printed text before him, why should he not have studied the utmost possible accuracy in the copy?" He did study the utmost possible accuracy in the copy, even to the placing of the periods, on the supposition that the Hebrew reads from left to right as the English does. Can there be a rational doubt, therefore, that the copyist did so suppose? And yet Prof. Bush, in the TELEGRAPH of Feb. 19th, as quoted from the SKEKINAH, says, "I am perfectly satisfied that he (E. P. Fowler) never did it." In the TELEGRAPH of March 12, he says, "I, for one, am satisfied that he (E. P. Fowler) had no conscious agency in it." It would be interesting to know by what laws of evidence Prof. B.'s mind is governed. WM. CARTER, PITTSFIELD, Ill., March 28, 1853.

## FOR SALE.

The present proprietors having made a contract with the New-York Stereotype Association for printing the Telegraph the ensuing year, the undersigned offers for sale the type, fixtures, etc., of this paper. The present issue will show the condition of the type, and the fixtures, which were all new one year ago, are of course comparatively little injured. The whole will be disposed of on very reasonable terms for cash. Address CHARLES PARTRIDGE.

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